Gair Musalmanon Ke Tehwar

aur us Mein Shirkat Ki Mumane'at

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SUBAI JAMIAT AHLE HADEES, MUMBAI

بسم الله الرحمن الرحيم

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

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Hazireen-e-Jumuah, Deeni Bhaiyo, Islami Maaoñ Aur Behnoñ!

✺ Islam Hi Deen-e-Barhaq Hai:

Allah Ka Deen, yaani Deen-e-Islam, yeh deen barhaq hai, yahi Allah ka pasandeeda deen hai aur Allah ke nazdeek yahi deen qabil-e-qabool hai.

❍ Jaisa ke Allah ta'ala ka farmaan hai:

﴿إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ﴾ [آل عمران: ١٩]

Aur Deen-e-Islam ke ilawa jitne bhi adyaan o mazahib aur aqaid hain, yeh sab Allah ka deen nahin hain.

❍ aur Farmaya:

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [آل عمران: ٨٥]

Jo shakhs Islam ke siwa aur deen talash kare, uska deen qabool na kiya jayega aur wo aakhirat mein nuqsan paane waloñ mein hoga. [Aal-e-Imran: 85]

✺ Haq Aur Baatil Ki Tameez: Musalmanoñ Ki Buniyadi Zimmedari:

Ek Musalman ko yeh mauqqif bahut achi tarah samajhna chahiye. Jab wo is mauqqif ko achi tarah samajhta hai ke Allah ka deen yeh aasmani deen hai, aur is deen ki tamam tafseelat Allah ki taraf se hain aur uski marzi ke mutabiq hain.

Agar deen ke hawale se koi cheez mu'ashre mein maujood hai, jo Allah ke deen aur us ki hidayat ke khilaf ho, to wo baatil hai, aur zahir si baat hai ke jitne bhi dusre adyaan o mazahib, unke aqaid, unke tehwar, unke nazariyat aur tasawwurat hain, wo sab baatil hain.

Yeh imaan aur yeh aqeeda rakhna zaroori hai, iske baghair insaan apne deen par saabit qadam nahin reh sakta. Wo ludhak jayega, dagmaga jayega, wo mutassir ho jayega, wo doosroñ ki baateiñ qabool kar lega, wo unke saath hamdardi mein aa jaye ga. Halanke kisi baatil deen ke saath hamdardi nahin ho sakti.

✷ **Gair Musalmanoñ Ke Tehwaroñ Mein Shirkat Ki Mumane'at**:

Balki deen-e-Islam ke khilaf jitne bhi adyan hain, un ke talluq se hamara imaan aur aqeeda yeh hai ke yeh sab baatil hain, aur jab yeh baatil hain, to un ke tehwar jo un ke aqeede ke numainda hote hain wo bhi baatil hain.

Jis tarah hamare yahan Eid ibadat hai, isi tarah ahl-e-baatil ke yahan bhi unke tehwar ibadat ki manind hain. Wo apne mazhab ki pehchan ke saath unheiñ manate hain. Yeh baat bahut waazeh

hai, har chhote bade mard o aurat ki samajh mein aane wali baat hai ke hamare mulk mein jitne bhi mazahib ke pairokaar hain, un ke apne apne tehwar hain, un ka apna alag alag culture hai, jo un ki mazhabi nishaniyañ aur alamaten hain, unko wo mazhab ki haisiyat se manate hain.

Duniya mein mazhabi azadi hai, har mazhab ke manne waloñ ko apne mazhab par chalne ki azadi hai, yeh alag baat hai, aur hamara deen-e-Islam bhi dawat o tableegh ke saath kisi par zor o zabardasti ka qail nahin hai.

Lekin ham Musalmanoñ ke liye yeh janna zaroori hai ke doosri qaumoñ ke, doosre mazhab ke aqaid aur unke tehwar, unke mazhabi shaa''ir hain aur wo unheiñ ibadat ki haisiyat se manate hain. To kisi baatil mazhab ke ibadat o amal ko acha samajhna, unhein mubarakbad dena, tahniyat pesh karna, kisi bhi tarah se un ke amal mein shirkat karna, aur un ke tehwaroñ mein - doori banane ke bajaye - un ke baatil amal aur ibadatoñ mein hissa lena, yeh Islam mein sakht napasandeeda hai aur haram hai.

❍ Aur Allah ke Nabi ﷺ ne farmaya:

“مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ”.

Jo shakhs kisi qaum ki mushabihat ikhtiyar kare, wo unhi mein se hoga.

[سنن أبي داود: ٤٠٣١]

❍ Ek doosri riwayat mein hai ke Abdullah bin Amr bin Aas radiallahu anhuma farmate hain:

”مَنْ صَنَعَ نَيْرُوزَهُمْ وَمِهْرَجَانَهُمْ، وَتَشَبَّهَ بِهِمْ حَتَّى يَمُوتَ وَهُوَ كَذَلِكَ، وَلَمْ يَتُبْ، حُشِرَ مَعَهُمْ يَوْمَ الْقِيَامَةِ“.

"Jo shakhs in (kuffar) ke Nauroz aur Mahrajann ke tehwaroñ ko manaye aur un ki mushabihat ikhtiyar kare, aur isi halat mein bagair tauba ke mar jaaye, to qayamat ke din uska hashr unhi ke saath hoga.

[السنن الكبرى للبيهقي: ١٨٨٦٣، وصححه ابن تيمية]

✺ Aakhir Yeh Ghairoñ Ki Mushabihat Nahin To Kya Hai?

Yeh dekheiñ ke aaj hamare mulk mein badi aksariyat gair Musalmanoñ ki hai jinheiñ hum baradaraan-e-watan bhi kehte hain. Wo Diwali ka tehwar mana rahe hain, bade josh o kharosh se mana rahe hain. Khair yeh unka tehwar hai, unka mazhabi sha'aar hai, aur wo apne mazhabi jazbaat ke saath mana rahe hain.

Lekin hamara, Musalmanoñ ka unke tehwaroñ se koi talluq nahin hoga, kyunke yeh unka mazhabi amal hai, wo isay shauq aur mazhabi jazbe ke saath manate hain, ibadat samajh kar manate hain.

Ab agar hamare gharoñ mein walidain, aur bade apne bachchoñ ko rokne ke bajaye, apne aap ko rokne ke bajaye, agar hamare gharoñ mein bhi patakhe phode jayeiñ, hamare gharoñ mein bhi diye jalaye jayeiñ, roshni ki jaaye, to kya yeh mushabihat nahin hai? Kya yeh unhi jaisa amal nahin hai?

Agar hamare bachche, hamare gharoñ mein, muhalloñ mein, hamari societies mein, hamari gali kuchoñ mein isi tarah patakhe aur roshniyoñ aur diye jalaane ka kaam kareiñ jaise wo karte hain, to aakhir yeh mushabihat hai ke nahin hai? Agar yeh mushabihat nahin hai to phir kise mushabihat kehte hain?

✺ **Rawadari Aur Mudahinat Mein Farq:**

Yeh ya to duniya ki lalach aur hirs ki wajah se logoñ ke saath apne andaz mein rawadari dikhana hai ya yeh apne deen se roogardani hai. Deeni lihaz se rawadari yeh nahin hai ke hum bhi doosroñ ke mazhab aur unke tareeqoñ ki tarah amal karne lageiñ, unke tehwaroñ ko isi josh o kharosh se manayeiñ jaise wo manate hain. Yeh rawadari nahin hai; yeh to deen ki intehayi darje ki mudahinat hai, deeni aitebaar se pasti hai aur be-sabati hai, ke ek Musalman, ek momin gair ke jaisa amal karne lage, is taur par ke jaise gair apne tehwar manate hain aur gairullah ko khush karne ke liye amal karte hain, yeh bhi karne lage.

❍ Balki is silsile mein momin ki pehchan bahut waazeh hoti hai, jaisa Allah ta'ala ne in alfaz mein bayan farmaya hai:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ [سوره الفرقان: ٧٢]

Aur wo log (jo momin hain) jhooti gawahi nahi dete (ya gairoñ ke tehwar mein shirkat nahin karte) aur jab kisi laghw cheez par unka guzarta hai to sharafat se guzarte hain.

✺ **Haq o Baatil Mein Tameez Ka Fareeza:**

Deeni Bhaiyo! Is tafseel ka jaanna aur is ki ye wazahat is liye zaroori hai ke bahut se masail mein hum apne deen ke concept aur tasawwurat ko wazahat ke saath nahi samajhte. Aur aaj duniya mein badi mushkil aur aazmaish ka kaam ye hai ke kisi baatil ko baatil kaha jaye aur usay khol khol kar wazahat ke saath bayan kiya jaaye.

❍ Irshad e Bari hai:

﴿قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ﴾ [الأنعام: ٧١]

Aap keh dijiye ke yaqeenan raah-e-raast wahi khaas Allah hi ki raah hai aur hum ko ye hukm hua hai ke hum parwardigaar-e-aalam ke poore matee’ ho jayeiñ.

✺ **Dunyawi Talluqaat aur Mazhabi Imtiaz:**

Aur haq o baatil mein tameez karne ki ye zimmedaari sirf aur sirf

wahi log ada karte hain jo Nabi ﷺ aur Salaf ke tareeqe par hote hain.

Aap dekhiye ke Nabi ﷺ jab Makkah mein maujood thay to wahan kuffar aur mushrikeen ki tadaad zyada thi, aur Madina aaye to yahan yehood o nasara ki tadaad badi thi.

❍ Is ke bawajood aap ﷺ ne wazeh kiya ke:

"مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ"

jo ghair muslimoñ ke deen aur unke tareeqoñ ki mushabihat ikhtiyar karega, aur isi tarah kare jaise wo karte hain, to uska shumar unhi mein hoga.

Aur gair to chahte hi hain ke jaise hamare muhalle patakhoñ se goonjte hain, roshniyoñ se chamakte hain, aise Musalman muhalloñ, buildings, societies mein bhi patakhe daghe jayein aur roshniyan jalayi jayein.

Magar hamare liye ye mas'ala bahut khatarnak hai. Hamara deen baatil ke saath kisi bhi qism ki taal-mel aur mutabiqat qabool nahi karta, kyunki haq aur baatil mein koi mel aur mutabiqat nahi ho sakti. Aakhir haq o baatil ke andar koi mel kaise ho sakta hai?

✺ Deen Mein Mudahinat Ki Muzammat:

❍ Allah ta'ala farmata hai:

﴿وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾

[البقرة: ١٢٠]

Aap se yahood o nasara hargiz raazi nahi honge jab tak ke aap unke mazhab ke tabe'e na ban jaayein. Aap keh dijiye ke Allah ki hidayat hi hidayat hai aur agar aapne bawajood apne paas ilm aajane ke, phir un ki khwahishon ki pairwi ki to Allah ke paas aap ka na to koi wali hoga aur na madadgar.

Yani Aye Nabi ﷺ! Aap keh do ke Allah ki hidayat hi asal hidayat hai, iske baad jo kuch hai wo gumrahi hai.

❍ Jaisa ke Irshad e Baari hai:

﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾ [يونس: ٣٢]

Haq ke baad aur kya hai? Haq ke baad gumrahi hi baaqi rehti hai.

Lihaza deen-e-Islam ke ilawa jab saare adyan raah-e-hidayat se gumrah hain, shirk o bid'aat aur kufr mein mubtila hain, to unke kufriya aamaal aur aqaid ki tayid kaise ki ja sakti hai? Kabhi nahi ki ja sakti.

Aur is mein koi maslihat nahi hai, bawajood iske ke bahut saare log maslihat ke naam par talluqat barqarar rakhne ki baat karte hain, aur mudahinat se kaam lete hain.

Hamare liye ghair muslim baradaran-e-watan ke darmiyan reh kar talluqat aur raabte rakhne ke liye bahut se jaiz tareeqe mayassar hain, magar kya ye ho sakta hai ke hum apne deen o aqeede ko unke saath talluqat ki khatir qurban kar dein? Unke deen, aqaid, rusoom aur kufriya shaa'ir o alaamaat ki tayid mein khade ho jayein? Hum unhi ke jaisa karne lagein, aur unke tehwar ke mauqon par - jo kufr aur baatil par mabni hain - unheiñ mubarakbad dena shuru kar deiñ? Ye amal koi bhi karta ho, wo hamare liye daleel nahi hai, khwah wo kisi ka bhi amal ho, kisi ke amal se kisi cheez ke jawaaz ki daleel nahi hoti. Logoñ ke amal se, logoñ ke fatwoñ se baatil ko haq nahi kiya ja sakta. Baatil ko haq nahi kaha ja sakta aur na hi daleel banaya ja sakta hai. Kyunki deen-e-Islam ka ye buniyadi usool hai ke kisi bhi amal ki buniyad sharai' daleel par honi chahiye, na ke logoñ ke aamaal ya fatwaoñ par.

✺ **Gairmuslimoñ Ke Tehwar Par Mubarakbadi Dene Ka Hukm:**

Deeni Bhaiyo! Ise bhi daleel nahi banaya ja sakta hai ke jab hamare tehwar aate hain to baradaran-e-watan humeiñ mubarakbad dete hain, to hum bhi badle mein unke tehwaroñ par unheiñ mubarakbad dein to kya burai hai? Burai hai, kyunki hamara imaan hai ke hamare tehwar barhaq hain, aur ye Allah ki taraf se diye gaye hain, ye ibadat ke din hain, Allah ka zikr aur

uski kibriyai o badhai ka e'laan karne, aur uski tauheed ko bayan karne ke din hain. Aur Islam mein jo saal mein do tehwar diye gaye hain, unke ilawa digar tamam tehwar baatil hain.

Agar koi aap ko mubarakbad deta hai to wo haq ke daire mein aayega, aur jab hum aur aap mubarakbad denge to hum baatil ko mubarakbad de rahe honge, ye farq hai.

✵ **Shirk o Kufr Ke Saath Samjhauta Mumkin Nahi**:

Aur agar aap isko mazeed samajhna chaheiñ to ek chhote se waqie ke hawale se samajh sakte hain:

Allah ke Nabi ﷺ ke paas ek bada wafd aya tha Makkah mein, aur unhone ye peshkash ki ke ek saal aap hamare ma'boodoñ ki ibadat kareiñ aur ek saal hum aap ke ma'bood ki ibadat kar lein, taake hamara aur aap ka talluq aur aapsi rishta barqarar rahe.

❍ To Allah ta'ala ne unke jawab mein do tok alfaz mein wazeh hukm diya ke:

﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾

yani "tumhare liye tumhara deen hai aur mere liye mera deen".

Yaani ye nahi ho sakta ke deen ke muamlaat mein hum is tarah ka mel-jol ya samjhauta kareiñ.

✵ **Dunyawi Talluqaat Ki Hudood Aur Islami Shanakht Ki Hifazat:**

Gairoñ ke saath duniya daari ke saare muamlaat ho sakte hain, aap unke shaadiyoñ par unke bachhoñ ko mubarakbad dein, aap unki dawatoñ mein chale jayeiñ, wo bimaar hon, aur maslihat ho to unki ayadat ko chale jayeiñ, unke saath karobar kareiñ, unke saath siyasat kareiñ, unki madad kareiñ, unke achhe bure par aap khade raheiñ, unki khushiyoñ mein duniyawi aitebaar se aap shareek raheiñ, unke gham mein aap unki ghamgusaari kareiñ, saari cheezeiñ aap karein ghair muslimoñ ke saath.

Lekin deeni buniyad par, hum aur wo alag shanakht rakhte hain, is mein hum mumtaz raheiñ, hum is mein kahin bhi kisi qism ki qurbat aur kisi qism ka taal-mel aur tashabbuh nahi ikhtiyar kar sakte, mushabihat to door ki baat hai, unki door se taeed bhi nahi kar sakte. Agar wo taeed karega to aakhir kis ki taeed karega?

Ulama kehte hain ke baatil ki tayid bahut bada jurm hai, zara batayeiñ ke kya koi chori ki taeed kar sakta hai? Zina ki taeed kar sakta hai? Qatl ki taeed kar sakta hai? Saare Musalmanoñ ka ye aqeeda hai aur hona chahiye ke shirk aur kufr in gunahoñ se bhi bada jurm hai, to phir is ki taeed kaise ho sakti hai?

❍ Rabb-ul-Aalameen ka irshad hai:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ [سوره المائده: ٢]

Neki aur parhezgari mein ek doosre ki madad karte raho aur gunaah aur zulm o ziyadati mein madad na karo.

✺ **Nabi ﷺ Ka Gair muslimoñ Se Dunyawi Muamlaat Ka Bartao:**

Albatta jahan tak duniyawi maslihat ke naam par un se talluqat barqarar rakhne ki baat hai, yaani muamlaat aur len-den mein, to Nabi ﷺ aur Sahaba kiram ki sunnat se ye mas'ala bilkul wazeh hai.

❍ Nabi ﷺ ke zamane mein gair muslimoñ se len-den hota tha, yahan tak ke:

”تُوُفِّيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ“

[صحيح البخارى: ٢٩٢٦]

Rasool Allah ﷺ ki wafat hui, to us waqt aap ki zarah ek Yahoodi ke paas tees saa' jo ke badle mein rahan rakhi hui thi.

Is se ye saabit hota hai ke duniyawi aitebar se saare talluqaat ho sakte hain, magar mazhabi buniyadoñ par talluqaat aur mel-jol nahi ho sakta. Kyunki mazhabi buniyad par hi to hamari alag pehchan hai.

✺ **Islami Shanakht Ki Hifazat Aur Iski Ahmiyat:**

❍ Ek chhoti si misaal se isko samjheiñ, Nabi ﷺ ne farmaya ke:

”لَئِنْ بَقِيتُ إِلَى قَابِلٍ لَأَصُومَنَّ التَّاسِعَ“. [صحيح مسلم: ١١٣٤]

Agar mai agle saal zinda raha to yaum-e-ashura ke roz nawwiñ tareekh ka roza bhi rakhunga, taake maloom ho ke hamari yahood se ek alag pehchan hai.

Aur ye ek mustaqil mauzoo hai aur Islam ka ek buniyadi usool hai ke hamari pehchan ghairoñ se jaise Allah ta'ala ne mustaqil ki hai to wo apne imtiaz ke saath mustaqil rehni chahiye. Hamare kapdoñ ki pehchan, hamari shakl o soorat ki pehchan, aise hi hamari ibadatoñ aur deen ke shaa'ir ki pehchan bilkul alag thalag hai aur alag thalag rehni chahiye. Ek Musalman apni shakl se, apne libaas se pehchana jata hai ke ye Musalman hai, apne muamlaat se pehchana jata hai ke ye Musalman hai.

Nabi ﷺ ne farmaya ke hamare muamlaat aise hone chahiye ke logoñ ko maloom ho ke ye Musalman hai, jo apne chhoto ke saath shafqat o narami aur hamdardi karta hai, aur badoñ ke saath ehteram o tazeem ka muamla rakhta hai, khwah wo umr, ilm, tajurba, manasb, ya siyasat mein bade hoñ. Aur ulama ka to maqam sab se bada hai.

❍ Aap ﷺ ne farmaya ke:

”لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرْ كَبِيرَنَا وَيَرْحَمْ صَغِيرَنَا وَيَعْرِفْ لِعَالِمِنَا حَقَّهُ“.

Jo shakhs chhoto par shafqat na kare, badoñ ka adab na kare, aur ulama ka haq na pehchane, wo hamare tareeqe par nahi hai.

[المستدرک للحاكم: ٤٢١، مسند البزار: ٢٧١٨، مكارم الأخلاق للطبراني: ١٤٧، شرح مشكل الآثار: ١٣٢٨ وحسنه الألباني في صحيح الجامع: ٥٤٤٣]

Yaani hamari ummat ka jo tareeqa bataya gaya hai, wo is par nahi hai.

❍ Isi tarah aap ﷺ ne ye bhi farmaya ke:

”مَنْ غَشَّنَا فَلَيْسَ مِنَّا“ [صحیح مسلم: ۱۰۱]

Jo karobar mein dhoka de ya fareb kaari kare, wo hamare tareeqe par nahi hai.

✺ Gair muslimoñ Ke Tehwar Mein Shirkat Rabb Ke Ghazab Ka Ba'is Hai:

Ibadatoñ mein to khaas taur par koi bhi taal-mel ke qareeb bhi jaane ki gunjaish nahi.

❍ Balki aapko hairat hogi, aur aap ne suna hoga ke Amir-ul-Mu'mineen Umar bin Khattab radiallahu anhu ghair muslimoñ ke tehwaroñ ke din unke ibadat khanoñ ke qareeb jaane se bhi mana karte thay, kehte thay ke:

”لَا تَدْخُلُوا عَلَيْهِمْ فِي كَنَائِسِهِمْ يَوْمَ عِيدِهِمْ، فَإِنَّ السَّخْطَةَ تَنْزِلُ عَلَيْهِمْ“۔

[السنن الکبری للبیہقی: ۱۸۸٦۱]

Aur Ek Dusri Riwayat men hai ki:

”اجْتَنِبُوا أَعْدَاءَ اللهِ الْيَهُودَ، وَالنَّصَارَى فِي عِيدِهِمْ يَوْمَ جَمْعِهِمْ، فَإِنَّ السَّخَطَ يَنْزِلُ عَلَيْهِمْ، فَأَخْشَى أَنْ يُصِيبَكُمْ“۔

[السنن الکبری للبیہقی: ۸۹٤۰]

Jab unke tehwar ke din hote hain, unke ibadat khanoñ mein mele lage rehte hain. Us waqt un par Allah ka ghazab naazil hota hai. Khabardaar! Unke mazhabi aamaal aur taqreebaat ke qareeb mat jana, balke doori banaye rakho, unke mazhabi amal aur mazhabi activities se doori banaye rakho.

✺ Fikr Ki Baat To Ye Hai Ke Hum Apne Deen Ki Hifazat Kaise Karein?

Humeiñ to aaj ye kehne ki zaroorat hi nahi hai ke hum in aghyaar ke mazhab mein koi roda ban sakte hain. Ye to sarasar jhoota siyasi propaganda hoga, ya hamara koi pagal bhai, ya nadan bachha hoga wohi aisi baat karega.

Hamare mulk mein jin ke paas ikhtiyar aur taqat hai, itni badi aksariyat hai, unheiñ apne mazhab par chalne aur unheiñ apne mazhab ki baladasti ke liye kaam karne mein rukawat kaun hai?

Balki mushkil to hamare liye hai ke hum kaise apne sachhe aur barhaq aasmani deen par baqi reh payenge? Kamzor ho kar aur tadaad mein kam hone ke bawajood hum kaise apna mazhab bacha payenge?

Humeiñ to apni shanakht aur apne mazhab ko bachaye rakhne ke liye zaroori hai ke jo duniya ka har qanoon, aur hamare apne mulk ka dastoor bhi humeiñ ijazat deta hai, usko baroye kaar la kar hum apne deen ki hifazat kareiñ.

✺ Imaan Ka Buniyadi Taqaza Haq Ki Tasdeeq Aur Baatil Ka Inkaar Hai:

Deeni Bhaiyo! Hamare liye ye zaroori hai ke hum apne mazhab ki us asal buniyad ko bhi samjheiñ ke hum kisi aur mazhab ki taeed mein sawal hi paida nahi hota ke ek lafz bol sakeiñ aur dil mein adna jagah de sakeiñ.

Kyunki hamara imaan us waqt tak sahih nahi hoga jab tak hum deen-e-haq ke ilawa digar tamam adyan o mazahib, unke aqaid, aur unke tareeqe ko baatil na maaneiñ.

❍ Farmaane Baari ta'ala hai:

﴿فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

[سورة البقرة: ٢٥٦]

❍ Aur isi tarah Allah ke Nabi ﷺ ka farmaan hai ke:

"مَن قالَ لا إلهَ إلَّا اللَّهُ وكَفَرَ بما يُعْبَدُ مِن دونِ اللَّهِ حَرُمَ مالُهُ ودَمُهُ، وحِسابُهُ على اللَّهِ عَزَّ وَجَلَّ"

[صحيح مسلم: ٢٣]

Jo shakhs 'La ilaha illallah' kahe aur Allah ke ilawa sab baatil ma'boodoñ ka inkaar kare, to uska maal aur khoon mehfooz hai aur uska hisaab Allah ke zimme hai.

Yaani jo shakhs "La ilaha illallah" kahe, aur iske saath tamam baatil ma'boodoñ aur taghoot ki ibadat ka inkaar na kare, uska imaan mo'tabar nahi hoga. Haqiqi aur mo'tabar imaan tab hoga jab wo Allah ki tauheed ke saath saath tamam baatil adyan ka

inkaar kare. Aur jab tak saare ma'boodoñ aur taghoot ki ibadatoñ ka inkaar na kare, tab tak wo jannati bhi nahi hoga.

Ye is qadar naazuk masla hai, magar afsos ke ye hamare muashre ke liye aam si baat ho gayi hai. Hum maslihatoñ ke peeche kho gaye hain, hum duniyawi talluqat mein bade logoñ, aksariyat rakhne waloñ aur taqatwar logoñ se talluqat banane mein dilchaspi rakhte hain. Ye talluqat Islami daire mein reh kar rakheiñ to koi harj nahi. Lekin deen ke lihaaz se agar koi shakhs baatil ki taeed ek lafz bhi karta hai to wo haram aur kufr o shirk jaisi ghaltiyoñ mein kahin na kahin mulawwis ho jayega.

Aur aakhir iski zaroorat kya hai?

✺ **Maujooda Halaat Mein Hamari Zimmedari:**

Humein apne watan Bharat mein ye baat kehne ki zaroorat nahi ke:

"Chunanche wo hamari eidon par humeiñ mubarakbad dete hain, to hum bhi unke tehwaroñ par mubarakbad dein."

Kyunki wo sirf ek ma'bood ki nahi, balki maloom nahi wo kitne ma'boodoñ ki pooja karte hain, aur unke nazdeek hum sahi, tum bhi sahi wala andaaz aur naa'ra hai, wo jise chaheiñ poojeiñ, unke yahañ to sekdoñ ma'boodoñ ki pooja hoti hai.

Magar hamare deen mein ye baat wazeh hai ke haq sirf ek hai aur wo hai Allah ka deen deen-e-Islam hai jis ki buniyad tauheed par

hai. Aur hamare imaan ka ye hissa hai ke 73 firqoñ mein se sirf ek firqa jannat mein jayega aur wahi firqa jahannam se nijaat payega. Ye hidayat humeiñ ummat-e-Muhammadiya ke haq mein di gayi hai, aur jahañ tak baatil mazahib aur unke tareeqoñ ka talluq hai, to unke mutalliq saaf saaf hukm de diya gaya hai.

✺ **Aazmaishoñ Mein Haq Par Istiqamat**:

Apne mulk mein humeiñ is bare mein koi uljhan nahi hai, balke agar koi aazmaish darpesh ho bhi to ye hamari saabit qadami ka imtehaan hai.

Zubaan se keh bhi diya la ilaha to kya hasil? Dil o nigah Musalman nahi to kuch bhi nahi.

Imtehaan to yehi hai ke aadmi kalma padhta hai to kalma padhne ke saath saath wo har baatil mazhab, unke tareeqe, unki ibadatoñ, unke tehwaroñ ka aur unke rang o andaaz ka inkaar karta hai ke nahi karta?

Kyunki wo Islam ke muqabil aur Islam ke khilaf hain.

Hum unke khilaf kisi qism ki tauheen nahi kar sakte, na hi koi aisa radd-e-amal ikhtiyar kar sakte hain, na hi unke liye koi bure alfaaz istemal kar sakte hain. Lekin jo baat wazeh hai wo ye ke wo galat hain aur hum sahi hain. Ab hum galat ki taeed kaise kar sakte hain? Aap sahi ki taeed karein ye theek hai, agar hum sahi par hain to aap ki taraf se milne wali taeed ka hum istaqbal karte

hain, lekin iske badle mein ye kehna ke hum aap ki taeed karein?! Jab ke hum jaante hain ke aap galat hain, ye nahi ho sakta. Ye koi duniya daari ya siyasat bazi ho sakti hai, lekin ye deen nahi hai. Ye deen nahi hai mere bhaiyo. Isi liye humeiñ apne tasawwurat aur concepts ko bahut wazeh rakhne ki zaroorat hai.

✺ **Salaf Saliheen Ki Taleemat Aur Hamara Raah-e-Amal**:

Main aap se arz kar raha tha ke dekhiye hamare apne watan mein hameiñ kya samajhna hai? Is silsile mein bhi Salaf Saliheen ke aqwaal o farameen mein har cheez ki daleel maujood hai.

❍ Baaz Salaf - jaise Talha bin Musarrif - kehte hain ke:

”إِنِّي لَأَكْرَهُ الْخُرُوجَ يَوْمَ النَّيْرُوزِ، إِنِّي لَأَرَاهَا شُعْبَةً مِنَ الْمَجُوسِيَّةِ“۔ [حلية الأولياء: ٥/ ٢٠]

Main Nawroz (ghair musalmoñ ke tehwar) ke din ghar se bahar nikalne ko na-pasand karta hoon, aur isay Majusiyat ka ek sho'ba samajhta hoon.

❍ Aur baaz Salaf ka tareeqa ye tha, jaisa ke Ziyadah bin Sakan rahimahullah bayan karte hain ke:

”كَانَ زُبَيْدُ اليَامِيُّ وَجَمَاعَةٌ إِذَا كَانَ يَوْمُ النَّيْرُوزِ وَيَوْمُ الْمَهْرَجَانِ اعْتَكَفُوا فِي مَسَاجِدِهِمْ ثُمَّ قَالُوا:

”إِنَّ هَؤُلَاءِ قَدِ اعْتَكَفُوا عَلَى كُفْرِهِمْ وَاعْتَكَفْنَا عَلَى إِيمَانِنَا فَاغْفِرْ لَنَا“۔

Zubayd al-Yaami aur un ke saathiyoñ ka ye mamool tha ke jab Nawroz aur Mahrajan (gair musalmon ke tehwar) ka din aata to wo apni masajid mein e’tikaaf karte aur kehte: "Ye log apne kufr

par e’tikaaf kiye huye hain aur hum apne imaan par e'tikaaf kar rahe hain, pas Aey Allah! Hameiñ baksh de."

[شعب الایمان للبیهقی: ٣٦٨٣، قال المحقق: إسناده لا بأس به]

Maloom hua ke hamare aslaaf jab ghair musalmoñ ko dekhte ke wo apne eid ke din apne ma’boodoñ ke saath meloñ aur ibaadat gahooñ mein tehwar mana rahe hain, to wo masjidoñ mein jaa baithte aur Allah ta'ala se lau lagate, taake kahin wo unke baatil aqaid, mazhab aur tehwar ke qareeb na hone paayeiñ.

Yehi asal tareeqa hai, aur yehi asal usool hai.

✺ **Deeni Shanakht Ki Hifazat Mein Hi Hamari Sarbulandi Hai:**

Hamare liye is mulk mein kya mushkil hai? Aur kya samajhna mushkil hai? Yahi ke hamare is mulk mein ek badi tadaad aur sahib-e-iqtedar abadi gair musalmoñ ki maujood hai, jismeiñ Hindu aur Jain mazahib ke pairokaar shamil hain, jin ki apne mazhab ke saath gehri wabastagi hai.

To kya is se mar’oob ho kar aap unke mazhabi tehwar ki mithai lene se inkaar nahi kar sakte?

Aap mithai ka inkaar nahi kar sakte, to aap ye bhi dekheiñ ke kya wo aap ki taraf se gosht ka hadiya qabool karenge? Sunna bhi gawara nahi karenge. Un ko apne mazhab par chalne ka qanooni haq aur azadi hasil hai. Jabke aap ki ibaadat aur qurbani haq hai,

aur un ki ye ibaadateiñ aur pooja paat ke baad mithaiyañ bantna baatil hai.
Hamare mulk mein is ki beshumaar misaaleiñ maujood hain.
Hameiñ sochna chahiye ke jis tarah wo hamare gosht ke hadiye ko qabool nahi karte, hum kaise unki mithai aur rusoomaat ko qabool kar sakte hain?
Unke mazhabi rusoomaat ki taeed mein hamare gharoñ mein patakhe aur diye jalayeiñ unki taeed ya qurbat mein, to kya wo hamari qurbaniyoñ ki taeed mein qurbaniyan karenge? Ya taeed karte hain?
Aur agar kareiñ bhi to hamare liye jaiz nahi ke hum unke saath unke baatil kaamoñ mein shareek hon.
Islam ke usooloñ mein se ek usool ye hai, balki Islam ka buniyadi taqaza hai ke jo ashaab-ul-jaheem hain, jo log jahannam ke raste par chalte hain, unke saath kisi qism ki mazhabi wabastagi na rakhi jaaye. Hamara imaan hai ke deen-e-Islam ke siwa jo rasta hai wo jahannam ka rasta hai, wo jannat ka rasta nahi.
Hamare deen ka taqaza hai ke unke is mazhabi amal mein hum kisi bhi tarah se shirkat, mushabihat, taal-mel ya taeed nahi kar sakte. Is mein koi ibhaam nahi, bilkul wazeh hai ke na duniyawi aitebar se ye munasib hai aur na siyasi aitebar se. Ye kaam sirf wahi kar sakta hai jo apne aqeede ko sahih tarah na samajhta ho, ya wo shakhs jo itna duniya daar ho ke usay apne deen, apni

shanakht aur Islami shaa'ir ko husool-e-duniya ke liye mitaane mein koi parwah na ho.

❍ Rabb-ul-Aalameen ne mominoñ ki zimmedari bayan karte hue farmaya ke:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ [سوره الفرقان: ٧٢]

Aur wo log (jo momin hain) jhooti gawahi nahi dete (ya ghairoñ ke tehwar mein shirkat nahi karte) aur jab kisi laghw cheez par unka guzar hota hai to sharafat se guzar jaate hain.

✺ **Duaiya Kalmaat:**

Allah ta'ala hum sab ko deen ki sahih samajh ata farmaaye. Rabb-ul-Aalameen humeiñ apne deen ki hifazat aur is par saabit qadam rehne ki taufeeq ata farma. Hamare mulk mein amn o amaan ko aam farma. Hamari taraf se rawadari wo ho jo deen-e-Islam humeiñ sikhaata hai.

Rabb-ul-Alameen! Hameiñ deen ke daire mein reh kar zindagi guzarne ki taufeeq ata farma.

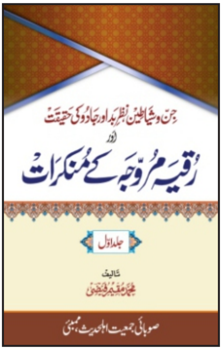
Rabb-ul-Alameen! Hameiñ, hamare naujawano ko, bachhoñ aur bachhiyoñ ko, mardoñ aur aurtoñ sab ko deen seekhne, iske usooloñ ko samajhne aur is par saabit qadam rehne ki taufeeq ata farma.

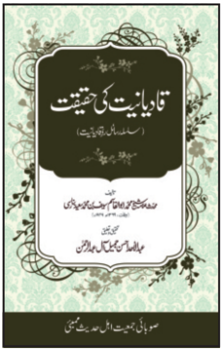
Rabb-ul-Aalameen! Jab tak hum zinda raheiñ, tere deen par, tere Nabi ki sunnat par, aur Salaf ke tareeqe par zinda raheiñ,aur jab bhi hamari maut ho to isi par ho. Aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

https://youtu.be/EsOUeSU7j6k?si=jJG2AlV5xwpm7gFW

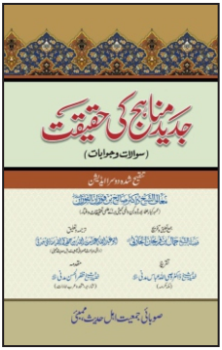
ہماری اہم مطبوعات

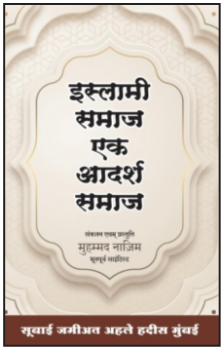


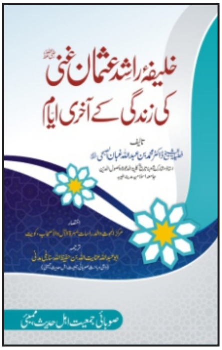
















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